The Bombay Guardian.

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WEEKLY REVIEW.

—THE Marathi paper, *Native Opinion*, thinks that it would be much more appropriate for Bombay to erect statues to John Bright and Henry Fawcett than to Sir Richard Temple. It must be through extreme lack of knowledge that this latter personage's opinion on Indian Missions was published in a religious contemporary. Of what possible value can the opinion of Sir Richard Temple be upon such matters, when he is the chief supporter of the Governmental drink, opium and lust policy in India? The devil often clothes himself as an angel of light, and returned Indian officials often attempt to whitewash their lost characters by thrusting themselves on Missionary platforms in England. They should not be permitted to do so. "What concord hath Christ with Belial," and what has the Church of God to do with such men as Sir Richard Temple, except to exhort them to repent and put away their sins?

—MR. CAINE utterly denies that he applied to the Baptist Missionary Society for an appointment to inspect and report upon the circumstances of the Society in India. He says "I never made any such proposition." With reference to the statement that, in the first draft of his letter on missions, he stated that he was not a subscriber to the Baptist Missionary Society, and that he crossed this out before it went to press, Mr. Caine says that the reason he did so was because he found that he was a subscriber, having given £50 the previous year.

—THE Bombay High Court requires cleaning out. We alluded some time ago to a most monstrous decision given there, on the selling of a little girl of ten for immoral purposes, in which the High-Court judges remanded the case back to the magistrate for further enquiries into the "customs of the caste," as though the customs of caste could atone for a diabolical outrage on the laws of God and man. This decision has just been supplemented by another, as atrociously flagrant. During the last rains, a great gambling house was carried on in Bombay, where, by means of machinery specially arranged for the purpose, from 500 to 1,500 persons were continually gambling from morning to night on the quantity of rain that fell. The police evidence, which was uncontradicted, stated that—

> The premises were kept open at all times of the day and up to midnight, and persons numbering from 500 to about 1,500 were to be found in or about the shed for the purpose of betting. The accused had the care and management of the shed, and they assisted the gambling by declaring the results of rainfall by means of the "Morees" or instruments of gauging. The accused were warned by the Commissioner of Police to desist from carrying on the gambling transactions, but they had not complied with his directions.

When the case was brought before the Bombay High Court, Mr. Justice Scott flippantly asked,

> If supposing in the month of September, when there was a probability of rain falling in this city, he betted with the Advocate-General that at a particular hour there would be rain water coming from the gutters on the roof of the High Court, would that constitute an offence under the provisions of the law?

The "Justices" then came to the extraordinary decision that "betting" was not "gambling," and discharged the criminals! The consequence is that according to the debauched imitation of law of the High Court, the "Monte Carlos" of Bombay are legalised. We have had legalised adultery in Bombay. Now we have legalised gambling, with all its attendant miseries to the family and the home.

—IN God's own Word He states that "governors are sent by God for the punishment of evil-doers" and that "the powers that be are ordained of God" when they are "a terror to the evil works," and that a judge according to God's own heart "beareth not the sword in vain: for he is a minister of God, a revenger to execute wrath upon him that doeth evil," and such "are God's ministers, attending continually upon this very thing." Universal history proves the fact that when justice and judgement cease to rule in the law-courts of a Government, that Government is very near its end, unless it turns and repents and puts away its sin and moral cowardice. The thoughtful child of God, when he reads such decisions as the above, cannot but believe that, unless there is a speedy repentance, the time is coming when Jehovah will say to some in this land "And thou profane wicked prince . . . whose day is come, when iniquity shall have an end, thus saith the Lord GOD; Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it: and it shall be no more, until He come whose right it is; and I will give it Him." Amidst all the lawlessless of Indian law-courts, the certain hope of the time when Christ shall reign in the councils of the nations affords a peaceful anchorage for His faithful followers.

—DAMASCUS, the oldest city in the world, is about to have a line of tramways, and to be lighted with gas. The rattle of the tramcars down "the street called Straight" mentioned in Acts ix., and which still exists in the same perfection as it did nineteen centuries ago, will be an innovation indeed!

—THE Rev. Griffith John and the Rev. Arnold Foster of the London Missionary Society are asking self-supporting missionaries to volunteer for China. The China missionaries of the L. M. S. do not believe in the principle of reducing to the lowest possible point the salaries of missionaries, but they are prepared themselves, if others will join them, to forego the salary and various money allowances for personal needs granted by the Society to its missionaries.

—SOME years ago the work of the Salva-Army in America met with a serious check for a time, owing to the secedence of Commissioner Moore, who had been sent out to the United States to superintend the work there. He set up as a rival "General" and started another "War Cry." He was killed in a railway accident near St. George, Ontario, on Feb. 27th last. His death will probably mean the total collapse of the rival "Army," and will leave the field once more free for the work of Mr. and Mrs. Ballington Booth who are at present at the head of the American work.

—THE exceeding wickedness of the British-Indian opium-trade with China, is forcing itself upon our brethren in the United States of America. A number of the Christian papers of that part of the world are taking the matter up, the New York *Missionary Review of the World* leading the way.

—A CORRESPONDENT of the *Indian Spectator*, speaking of the renewal of attempts on the part of some immoral Indian statesmen to re-introduce the C. D. Act, says,

> The plea is that without it the health of the British troops in India could hardly be expected to continue unimpaired. I often wonder how respectable publicists should advocate the exercise of one of the basest passions of man. They who advise the consideration of morality to be flung away to the winds, in the framing of the laws of social and political life, are unfit to be listened to by the State or the people. They are worshippers of what they call expediency, but do not see that there is such thing as moral or spiritual expediency.

—ALCOHOL is an irritant, and not a stimulant, as falsely supposed. There is no nourishment in it. It passes into the blood and tissues, and inflames them, and is then rejected, undigested and unchanged. Milk, on the contrary, is not an irritant, and is a real stimulant. It is the food which is nearest in its constituent parts, to blood, and requires very little digestion. When taken hot it is absorbed into the system almost instantaneously. Instead, therefore, of giving brandy or alcohol in any form to anyone who is very weary or weak from exhaustion, heat some milk to the scalding point, until a thin skin begins to wrinkle upon the surface, and then drink it as hot as possible. It refreshes almost instantly, and restores the exhausted vitality to a surprising extent as soon as it is taken.

—THERE is great probability that justice will be done in the Crawford case, in spite of the Anglo-Indian conspiracy to rescue the chief criminal. The influence of the London *Times* has waned since the discovery of the Irish forgeries.

—THREE of the High Court Judges at Calcutta are laid aside with serious illness.

—THE economising of the Calcutta Government with regard to the Simla exodus, seems to be of an exceedingly mean order. The richer officials are still to remove to the hills during the hot weather, and draw their immense Simla allowances. The middle-class officials are to go to Simla, but are not to be allowed any expenses for the removal of their wives and children, who are supposed to be left behind in Calcutta. The poorer officials are to be left behind altogether.

—THE New York *Voice*, the circulation of which sometimes reaches half-a-million, says "We frequently receive wildly fanatical letters attempting to defend the modern liquor traffic by facts related in the Bible in regard to wine drinking. The upholders of slavery used the same argument; the upholders of polygamy use the same argument; murderers and thugs might do the same. But Bible *facts* are not Bible *doctrines*. There is no more defence in Bible doctrine for liquor selling in America today than there is for slavery or lying, stealing or adultery."

—BETWEEN the years 1800 and 1850 fourteen and a half millions was contributed in England for foreign mission-work. During the same period twelve hundred millions was spent on militaryism. The *Baptist* considers that the figures should have been reversed.

—GENERAL BOOTH of the Salvation Army thinks that those who support the proposed iniquitous expenditure of £21,000,000, on the English Army and Navy, should either give the scheme up, or burn their Bibles.

—Ex-Captain Chuckerbutty, of the Salvation Army, who is well known in Bombay, Calcutta, and other parts of India, has been married to Miss Drewett, an English lady. The ceremony took place at the Wesleyan Chapel, Arnside, in the North of England, the officiating minister being the Rev. Charles Garrett, ex-President of the English Wesleyan Conference. The event seems to have excited considerable interest. It is not stated whether Mr. and Mrs. Chuckerbutty will reside in England or India.

—THE last mail brings intelligence of a special union prayer meeting in London upon the British Opium traffic with China. Mark Guy Pearse presided. The Opium traffic was made the subject of humble confession before God, and prayer was offered for wisdom and help in efforts to terminate the evil. Mr. Pearse spoke on the criminal apathy of some Christians in relation to the traffic, and showed the great need for righteous activity on the part of the Church at the present time. He also quoted figures to show that the consumption of Opium is making rapid strides in our own country. Dr. Maxwell, Messrs. J. E. Mathieson, B. Broomhall, and D. McLaren, made some remarks on special phases of the traffic and the present agitation, and God was earnestly asked to raise up powerful men to lead a great movement, whereby the English people may be duly instructed in their solemn duty in this important matter.

—MR. W. Martin Wood, formerly of Bombay, occupied the chair at a meeting of representatives of various societies established for the promotion of peace and the advocacy of international arbitration as a substitute for war, held in London on March 14th at the residence of Mrs. Woolcot Browne. Mr. Hodgson Pratt was to have presided, but was detained in Paris by illness when returning from a successful tour on the continent of Europe in the interests of the Peace movement. The following resolutions were considered and carried unanimously. I. "That this meeting protests against the proposal to increase the Navy, and would rather urge our people to call for justice and righteousness in our dealings with other nations as the only sure foundations for lasting peace and the safety of our own land." II. "That this meeting, representing various Branches of the Peace Movement, does hereby express its satisfaction with the progress that the cause has made during the last few years, more especially on the continent of Europe where—so far as freedom of speech is permitted—public opinion shews increasing manifestations against the growth of armaments, compulsory military service, and the extension of warlike alliances between the great powers." III. "That this meeting expresses its regret at the unavoidable absence, through illness, of Mr. Hodgson Pratt, from the chair, and its rejoicing with him in his success. And, further, this meeting desires to encourage all the friends of Peace abroad, many of whom maintain their protest against the desolating and degrading militarism of our time under circumstances of severe restraint and amidst serious personal difficulties." A Petition to Parliament from the Meeting praying that steps may be taken to urge upon the Governments of Europe a policy of mutual disarmament and adoption of friendly mediation and arbitration for the settlement of any international differences that may require adjustment, was moved by Mr. George Gillett and adopted.

—THE city of New York pays 30 lakhs of rupees to Jamaica every year for plaintains. Large quantities are also imported into the city from other places.

—IT is said that the political movement for the overthrow of the Bulgarian Government, is being instigated by the priests of the Greek Church, which has hitherto dominated ecclesiastical affairs in that State. The present Government permits the preaching of the Gospel and the distribution of Bibles in the common language of the people, both of which practices are detested by the priesthood of the Greek Church, like they are by all false priesthoods and all false churches. We were in conversation some time ago with a Bulgarian Christian, who had been in prison for three months for the crime of selling Bibles, and had suffered much persecution from these Greek "priests," for saying that drunkards who partook of the "sacrament" of the mass should not enter into the kingdom of heaven, and that it was necessary to be born again, even if the ordinance of baptism by a "priest" had been gone through.

—THE celebrated evangelist, the Rev. W. Haslam, who has been the means of leading thousands to a definite, practical faith in Christ, says, "Never trifle with souls. It is far better to say that a saint is not saved, than to say a sinner is. You can do no harm to the former, and may flatter the other into hell."

—SOME of the unconverted children of Native Christians at Palamcottah, are very much incensed because they are being told by the newly arrived Salvationists that they must be born again before they can enter into the kingdom of heaven.

—THE preaching of the Gospel is speeding apace in Austria, so much so that the Roman Catholic archbishop has called a conference to consider the question, "What means shall the priests employ in the hope of resisting successfully the further progress of the sects, the Free Reformed churches and the Baptists?"

—THE *British Weekly*, writing of the style of preaching which is all heaven and no hell, and which refuses to mention Christ's teachings on eternal punishment, remarks—

It is not necessary to discuss whether the success of the new type of preaching is its sufficient vindication. Nor is it even important to discuss whether the appeal to love or the appeal to fear is the more efficacious. The point in hand is simply, Is the Christ of the gospels the true Christ? If He is, many false Christs have gone out into the Church. To select the phases, the incidents, the words that please us, and ignore the rest, is simply to declare a false Christ—a dream of our own creation. They preach the Christ who received publicans and sinners, who absolved the shame-stricken adulteress, who forgave till seventy times seven, who died pleading for His murderers, and promising to His companion in shame His fellowship beyond the grave. But they forget that His saving mercy was only for the penitent; that the severity of His ministry kept pace with its gentleness—both growing till the end; that on the cross, to the silent He was silent; and that there He reaffirmed His claim to be the Judge of souls and the Keeper of the keys of the worlds. "Blessed is he who is not ashamed of Christ's sternest words," for these are as truly part of the Divine as the gentle. Whether Christianity is preached truly or falsely must wholly depend on whether its central figure is made to shine before the souls of men.

—FURTHER news from Mr. A. W. Prautch dated March 22nd, chronicles his arrival in London. After leaving Port Said the *Drumfell* had a pleasant time for three days and then a storm for two days and a half, in regard to which he says :—

I had a box of "Antipyrum" highly spoken of in the Bombay *Methodist Record*. It was worse than useless. When the sea got smooth I got perfectly well. Still I would advise all to get a box, for the comfort it is in fine weather of knowing one is secure in storm . . . . . I still had red-hot shots fired at me from all quarters at the cabin table as to the crimes of ministers. I haven't spiked my guns yet. . . . I have received the kindest possible treatment from all on board.

On arriving in London he went to the Salvation Army where he says :—

I was introduced to the foreign secretary and he got my opinion about clothes, native food, head-shaving, barefooted lasses without headcovering, and their success. He took it down in shorthand with my permission to show it to the General. I did not fail to say the S. A. woke up the missionaries, and that the Army is in nobody's way and is simply so much more power for Christ in India. I spent the day with the Army at the new food and shelter depôt, West India Dock Road. I was put in charge of the meeting in the evening. I was advertised to sing in Marathi and enjoyed it hugely, but I preached straight for souls too and had a good time. . . . . I am now at the Y. M. C. A. I leave London midnight to-night and sail to-morrow for New York on the *Alaska*, Guion Line, the ship on which I came out.

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OPEN-AIR PREACHING IN BOMBAY.

A definite attempt to reach the educated Natives in Christ's own way has commenced in Bombay. For the past week open-air preaching has been carried on at a spot on the Chowpatty sea face, not far from the new Wilson College. It should be explained for the information of readers unacquainted with Bombay, that Chowpatty sea face is a fashionable evening promenade for well-to-do Natives. The simple Gospel has been preached in English and Marathi by the Revs. M. B. Fuller, of Akola; J. E. Robinson, of the M. E. Church; W. Bell, M. A., of the Baptist Church; J. E. Abbott, of the American Mission; Rev. A. B. Wann; Mr. O. Williamson; Mr. Sumant Vishnu; and perhaps others.

ARE SOULS SAVED BY AMUSEMENTS?

The extraordinary usefulness of Archibald G. Brown as a minister of the Gospel in the densely populated East of London, makes his utterances of more than common value. He believes that the plain preaching of the "Old, old story," in faith and in dependence upon the Holy Spirit, has lost none of its power. On the subject of using other means to reach the unsaved, he says—

What is to be the attitude of the Church towards the world according to our Lord's teaching? *Strict separation and uncompromising hostility. While no hint ever passed His lips* of winning the world by pleasing it, or accommodating methods to its taste, His demand for unworldliness was constant and emphatic. He set forth in one short sentence what He would have His disciples to be, "Ye are the salt of the earth." Yes; the salt, not the sugar candy or a "lump of delight." Something the world will be more inclined to spit out than swallow with a smile. Something more calculated to bring water to the eye, than laughter to the lip.

Jesus pitied sinners, pleaded with them, sighed over them, warned them, and wept over them, but never sought to amuse them. When the evening shadows of His consecrated life were deepening into the night of death, He reviewed His holy ministry, and found comfort and sweet solace in the thought, "*I have given them Thy word.*"

Let us see the converts that have been first won by amusement. Let the harlots and the drunkards to whom a dramatic entertainment has been God's first link in the chain of their conversion stand forth. Let the careless and the scoffers who have cause to thank God that the Church has relaxed her spirit of separation and met them halfway in their worldliness, speak and testify. Let the husbands, wives, and children that rejoice in a new and holy home through "Sunday evening lectures on social questions" tell out their joy. Let the weary, heavy laden souls that have found peace through a concert no longer keep silence. Let the men and women who have found Christ through the reversal of apostolic methods declare the same, and show the greatness of Paul's blunder when he said, "I determined not to know anything among you save Jesus Christ, and Him crucified." There is neither voice nor any to answer. The failure is on a par with the folly and as huge as the sin. Out of thousands that I have personally conversed with, the mission of amusement has claimed no convert.

—A law has been passed in Waldeck, Germany, forbidding the granting of a marriage licence to a person addicted to the liquor habit.

THE REV. W. W. BRUERE.

Rev. W. W. Bruere, Mrs. Bruere and child, left Bombay on Saturday last by the merchant steamship *County of York*, in which they were the sole passengers. Mr. Bruere has been successfully engaged in Native work, in connection with the Methodist Episcopal Church, for nine years, and is now reluctantly compelled to return to America on account of the complete breakdown of his health. Mrs. Bruere has also been a highly valued labourer in Native work.

HONOURING THE SABBATH.

There had been seven years of unsuccessful toiling with the pilchard seines of the little fishing village of St. Mawes at the entrance of Falmouth Harbour in Cornwall, when one Sabbath morning just as the people were leaving their several places of worship the cry of fish was raised. Immediately the boats were manned and being rowed towards the shoals of fish, but the owner of one of the seines named the "Hope," seeing what was being done hurried on to the quay and was there just in time to see his boats being rowed past the pier head. He ordered the boats back to the moorings from whence they were taken, which orders were obeyed amid the murmurings of the crew, and when safely moored the owner retired to his home to spend the Sabbath, as was his custom. The other seines, four in number, were shot, and enclosed large shoals of fish, but by some mishap each one of the four seines lost their fish and did not succeed in catching any. The owner of the "Hope" spent his Sabbath in worship in God's House, and in family devotion at home, and when the Sabbath was over retired to rest as usual.

On the Monday morning at break of day he got his crew together and proceeded towards the fishing ground. He had no sooner arrived on the spot than a shoal of fish made its appearance, the seine was shot and the fish enclosed, the net warped into its proper place, and in three days all the fish saved amounted to 800 hogsheads. The other four seines shot again on the Monday but were again unsuccessful. The "Hope" had saved her shoal of fish, had the net into the boat, and was about to retire from the fishing ground, leaving the other four seines on the look out, when a shoal of fish made its appearance close to the boats. Without losing any time the seine was shot, the shoal enclosed, warped into its former place and the seine moored in the accustomed manner. Then commenced the taking out of the fish in large boats. By Saturday 600 hogsheads were saved and the seine was left in the water through another Sabbath, the owner attending to his religious duties as usual. Again on the Monday morning he commenced, and by evening had succeeded in saving 200 hogsheads more, making 1,600 hogsheads from one Monday to another, and at the same time obeying God's command to keep holy the Sabbath Day. The other seines that shot on the Sabbath Day were toiling every day but were unsuccessful all through the season.

The owner of the "Hope" has passed to his reward, and although several years have elapsed since the above remarkable incident, and there have been times of depression in the fishing industry of St. Mawes many times since, there have not to my knowledge been any seines shot since that time on the Sabbath, and I can confidently assert that the "Hope" has been the most successful seine in St. Mawes. Most of the present inhabitants have still this remarkable instance fresh in their memories.

The pilchard seine net is nearly half a mile long, say about 600 yards, and 28 yards in depth. A hogshead contains about 3,000 pilchards and is valued at about £2 per hogshead.

(Signed) J. COLLINS,
Son of the owner of the "Hope" seine, and one of the crew.

THE RESULTS OF A CHRISTLESS CIVILISATION.

Grattan Guinness lately said "All along that west coast of Africa we have built great warehouses stocked with guns, gunpowder, and murderous drinks. We have built them at every river's mouth, and far up every navigable river in the interior of the country, wherever European capital and power could reach. Where the Senegal, the Gambia, the Niger, and the Congo roll their beneficent waters to the sea, there we have set up the man-murdering factories, and there we land our cargoes of deadly poison. Look at the green boxes in those factories, packed with gin—infamously bad gin too, scarcely fit to make paint with; gin boxes by the million! Look at the demi-johns of rum, great glass jars enclosed in wicker work, filled up to the brim with burning, maddening liquor; rum jars by the million! Look at them in every African village and town all along the coast, positively for thousands of miles, and far away in the interior. See how the deadly trade eats like a cancer into the very vitals of the dark continent."

"In wandering through some native villages on the Kru coast," says Thomson, "one feels as if in a kind of Hades peopled by brutalised human beings, whose punishment it is to be possessed by a never-ending thirst for drink. On all sides you are followed by eager cries for gin, gin, always gin. I had travelled and sufferred in Africa, inspired by the idea that I was doing some good in the world in opening up new lands to commerce and civilisation, but all my satisfaction was blighted as I felt that what little work I *had* done had better have been *undone*, and Africa still remained the dark continent, if such was to be the end of it all! For me, as things stand in many places, I am inclined to translate this cry of the opening up of Africa to civilisation as really being the opening of it up to European vices, old clothes, gin, rum, gunpowder, and guns."

Civilisation and education apart from conversion of heart by the preaching of the Gospel and the Bible, are simply placing more powerful instruments in the hands of the devil for the destruction of the world. This fact needs to be remembered in India as much as anywhere.

A LAYMAN'S CHRISTIAN WORK.

Mr. R. H. Morton, recently a member of Grant Road Church, Bombay, writes from Gadag, where he is now engaged as Railway Medical Officer. He sends us an interesting account of Christian work which he has been instrumental in establishing in that out-of-the-way station. When he arrived in the first week of the present year he felt utterly alone; Gadag seemed to be a spiritual desert. But an accident to a railway guard brought him into contact with another Christian, Mr. C. Tapsell, of the Survey of India, then stationed at Gadag. With Mr. Tapsell's help and co-operation prayer meetings were started at Mr. Morton's quarters. Invitations were given to every one in the neighbourhood. Many attend regularly, one driver has been converted, and many have been brought under conviction of sin. On March 28th, a social gathering was held to take leave of Mr. Tapsell on his departure from the district. At this meeting, which was largely composed of railway men, their wives and children, the good news was announced that the Magistrate had issued orders that no grog shop was to be opened within a mile of the Railway Station. The first blow to this accursed traffic in Gadag. Mr. Morton has also started schools, (which he inspects twice a week) for secular and religious teaching. Rev. Jas. Taylor, of Ahmednagar, lately visited Gadag on a Sabbath evening and preached Christ to many Roman Catholics and others connected with the station. Mr. Morton is a young Christian himself, having been converted barely a year. May his example be an incentive to other isolated servants of Christ to let their light shine in the many dark spots of this great country.

TWO BETTER THAN ONE.

In 1758 the General Assembly of Georgia passed a law making the Church of England the church of the province. It established two parishes—Christ Church, Savannah, and St. Paul's, Augusta. Under this law Daniel Marshall was arrested one Sabbath "for preaching in the parish of St. Paul," contrary to the "rites and ceremonies of the Church of England." The congregation was assembled in "a beautiful grove under the blue sky, and he was on his knees making the opening prayer," when a hand was laid on his shoulder, and a voice heard, saying, "You are my prisoner"! He was a white-headed old man of sixty-five. The venerable man of God rose, and gave security to appear the next day at Augusta, and the constable—one Samuel Cartledge—released him, the preacher offering no word of remonstrance or rebuke. But the matter did not end there. Marshall's wife was present, and she was a woman of spirit, and courage, and faith, and zeal withal, and eloquent in speech. She remonstrated stoutly with the constable, and with equal authority, and solemnity, and earnestness, bid the man flee from the wrath to come, and seek the pardon of his sins and the salvation of his soul. Her words told. The man did repent and seek salvation. Mr. Marshall afterwards baptized him; he became a deacon, and subsequently a pastor, dying so lately as 1843, ninety-three years of age. Verily "two are better than one," and it is better for a man to have a good wife than to be alone. All honour to you, Mrs. Martha Marshall!

LAUNCH OUT INTO THE DEEP.

Lloyds' agents report, concerning a late gale, that "*The casualties are confined to coasters.*" This is often the case upon the sea of religious life. Those who hug the shores of the world, and never lose sight of its associations, are very liable to be blown on the rocks when the storms are out. They have to study men, circumstances, profits, and losses, and these are as rocks or quicksands to their integrity. Brave men have quitted the inviting but fatal coasts, and have sailed away to the deep seas of true trust in the living God, and these find sea-room in the gale, and ride out every storm. In the late tempests of heresy, it will be found, on reference to the wreck register, that great havoc has been made among the fleet of coasters, whose avocation has always been in the shallows. These know nothing of chart and compass, for they never go out of sight of the cliffs of society, and therefore are quite unable to keep clear of the dangers with which they have so long been flirting. If men only knew the more than earthly joy of being alone with God, and out of sight and sound of human reliance and influence, they would up with the anchor, and seek the glorious main, where apparent danger is real safety, and manifest solitude is the truest company. Farewell, ye sandy shores of human trust! Adieu, ye green hills of human admiration! At last, we lose sight of even you, ye highest peaks of trusted attachment. Now our soul waits only upon God, and our expectation is from Him. Above, beneath, around, is the Godhead's fathomless sea! God the horizon, and the zenith, and the whole circle! Now we dare fly before the wind, and leap the billows with delight. There are no rocks or quicksands here! O coasters! could ye but know this liberty and life, ye too would fly your present fancied safety.

C. H. SPURGEON.

If we could see the grace that helps, as clearly as we can see the trouble that threatens, we we would be able to "rejoice evermore, pray without ceasing, and in everything give thanks."

True friendship is a bark that will stand by you in the roughest storm; companionship is a vessel that will part company in the slightest gale.

News of the Week.

GENERAL.

—The Annual *Soiree* of the Indian Temperance Association was held at the Framji Cowasji Institute on Thursday of last week, and was well attended. Mr. Tomlinson, the Secretary, in the course of his speech said that the Society was open to all, irrespective of caste or creed, and the carrying on of this work among mill hands and others, who, on account of their long hours and hard manual labour, no doubt felt exhausted after the toil of the day, was very important. He wished it to be borne in mind that the Association could not tolerate anything from a "moderation platform," the only safeguards being neither temperate habits nor abstemiousness, but total abstinence. The Hon. K. T. Telang, Pandita Ramabai, Rev. G. W. Clutterbuck and others addressed the meeting. A Marathi song by the girls of the American Mission School, and a Temperance dialogue by two Parsee boys, also formed part of the programme.

—A manuscript copy of the Gospels, for which the price of £5,000 has been refused, is about to come under the hammer in London. It is written in letters of gold on purple vellum, and was produced by an Anglo-Saxon scribe for Archbishop Wilfrid of York about the year 670. According to one account, this volume was presented to King Henry VIII. by Pope Leo. X. on the occasion of conferring the title of "Defender of the Faith." Professor Wattenbach, while disputing the accuracy of this story, agrees that the gift was made to the See of York by Cardinal Wolsey, King Henry's trusted Chancellor, and Archbishop of York for the time being.

—A novel application has been made to the Postal Department of Victoria by Messrs. Hunter and Trude, of Queensland and Melbourne, namely, for the right to advertise on the backs of all postage stamps. The firm are prepared to pay £10,000 for this privilege during the first year, £12,500 during the second year, and £15,000 during the third year. They also are prepared to contract that whatever advertisement may be placed on the stamps, it shall be printed before the process of applying gum is proceeded with. The Cabinet discussed the proposal at some length, and viewed it with such favour that it authorised the Postmaster General to enter into correspondence with the firm, with a view to secure certain modifications of their offer, which, when amended, should form the basis of future and final negotiations.

—On the 22nd of February Mr. Cleveland signed the bill by which Dakota, Southern Dakota, Montana and Washington became incorporated in the United States of America.

—Mr. Samuel Carter Hall, the well-known literary contributor to a great variety of publications, died on March 16 aged 88. Mr. and Mrs. S. C. Hall were among the earliest Temperance Advocates of the present century. Their pens were always used in the furtherance of some good cause. The volumes of *Chambers' Journal* 1830 to 1850 were enriched by their graphic pictures of Irish life. Mrs. Hall died a few years ago.

—The Rev. Alfred Edersheim, D. D., has died suddenly at Mentone, where he had been spending some months for the benefit of his health. Dr. Edersheim was well known as a writer on religious subjects, his chief works having been "The Temple and its Ministry," "Sketches of Social Life in the Time of Christ," "Bible History," and "The Life and Times of Jesus the Messiah." As a converted Jew his descriptions of Jewish life were accurate and powerful.

—A great fire broke out in Surat on the 6th inst. on the premises of Mr. Dinshaw, timber merchant, and fanned by a strong breeze it spread rapidly to other property. The conflagration raged for several days, and through an insufficient supply of water, the Municipal authorities were unable to cope with it. The military and police rendered valuable service in arresting the progress of the fire by pulling down houses that lay in its track. A company of soldiers have been sent from Baroda, and the military and police are patrolling the ruined portions of the city. The population is panic-stricken, and the greatest distress prevails. The Mahajans are temporarily distributing grain to the needy, but pecuniary aid is necessary. Fires have since broken out in other parts of the city. The total damage is variously estimated at from one to two crores. The belief is gaining ground that the fires are the work of incendiaries, probably Kattyawaris. About one-fourth of the city, containing five thousand houses, has been destroyed, and fifteen thousand persons have been rendered houseless.

—A number of the leading representatives of the London branch of the United Kingdom Alliance, gathered in the parlour at Exeter Hall to present an address to Mr. Caine, M. P., and Mrs. Caine, on their return to England, congratulating and complimenting them on their temperance mission work in India. Among those present were Sir Wilfrid Lawson, M. P., Mr. William Johnston, M. P., Mr. Handel Cossham, M. P., Mr. Samuel Smith, M. P., Rev. Newman Hall, Mrs. Hall, Dr. Dawson Burns, Rev. Prebendary Barker, Mr. John Kempster, Mr. and Mrs. J. Auckland, and Mr. George Dibley, who presided. In acknowledging the address, Mr. Caine pointed out that the Government of India both manufacture and farm out the production of alcoholic drink, and obtain a large revenue from the traffic. The members of Parliament present endorsed the suggestion that there should be a special field-night in the House of Commons this Session on the Indian drink question.

—An American paper says that a new industry has been opened up in the cultivation of rattlesnakes. There is a rattlesnake farm in Illinois which supplies these poisonous reptiles to a house in Philadelphia, where the oil of the snake is used in a preparation for the *cure of rheumatism*. The owner of the farm follows the business for the money that is in it, snakes bringing dollars 2.25 each, though the business itself may have its attractions.

—In Russia nearly the entire telegraph system has been yielded up to women, and they are being employed in many banks. The Russian government contemplates employing them in the railway service.

—The Pigott letters have been photographed. The photograph was afterwards enlarged, and the enlargement disclosed in the clearest way that a tracing had been made of the forgery in pencil, including the signature of Mr. Parnell, and that over the pencil tracing, plain to be seen by the naked eye, there was the careful pen of the forger, and where he had missed the exact tracing the pencil marks became clear on the photographic plate. Not only so, but the lines the forger had made appeared across the face of the letter; and most astonishing of all, at the foot and end of the letter the enlarged photograph revealed the most curious scribbling of names. Mr. Healy's name, for example, was pencilled in Roman characters. This proves Pigott's confession up to the hilt.

—The total production of needles in the world is 200,000,000 per week, or 10,000,000,000 per year.

—Beds of turf exist in Russia covering seventy thousand square miles, which would furnish sufficient material to provide all Russia with light for ten thousand years.

—There are about two-thirds as many miles of streets in London as there are miles of railways in India. There are also 14,000 *policemen*.

—The Museum of St. Petersburg possesses a bank-note which is probably the oldest in existence. It is of the imperial Bank of China, issued by the Chinese Government, and dates from the year 1399 B. C.

—Three hundred thousand Italians are said to have left Italy last year to avoid military duty.

—The Delhi-Kalka Railway is likely to be built with great rapidity, as the work will be proceeded with on three sections simultaneously.

—A strong fire-proof room has been constructed outside Hawarden Castle, and in this will eventually be deposited an enormous mass of correspondence, extending over the whole of Mr. Gladstone's public life, and consisting of upwards of sixty thousand letters.

—A meeting of some of the leading citizens of Bombay was held on Tuesday to consider what could be done for the relief of the sufferers by the fire at Surat. Lord Reay who presided headed a subscription list with Rs. 1,000 and before the meeting closed about Rs. 28,000 had been subscribed.

—The Welsh schooner Pursuit, has had a most eventful voyage of nearly six months' time from Weston Point, near Liverpool, to Carloway. The vessel left the Mersey laden with salt in the end of September, 1888, and put into Stornoway on the 23rd of October. There she remained for some time wind bound, and made two ineffectual attempts to make her destination, which is only about fifty miles distant. Ultimately she sailed from Stornoway on Sunday, 23rd December last, under charge of a pilot, but when near Carloway that evening she was caught in a heavy westerly gale, which drove her towards the Orkneys, and the master succeeded, after losing most of his sails, in getting her into Thurso. The mate who had been most reluctant to leave the vessel, dropped down dead during the height of the gale. After getting a new supply of sails from Wales the vessel left Thurso, and advices have been received at Stornoway that she has now arrived at her destination. The exact distance between the place of loading and discharging is only about 410 miles.

—The *Kansas City Journal* publishes a description of a present soon to be forwarded to Mrs. Benjamin Harrison, which is once useful, ornamental, and unique. The present is a broom, probably the most remarkable one which the genius of a broom manufacturer has ever conceived. From the shoulder of the broom, at intervals to the top of the handle, straw and silver wire are interwoven, so as to represent beautiful designs, raised maple leaves, raised diamonds matted diamonds and spears, &c., with a hand-plate of silver with the name of Mrs. Benjamin Harrison engraved thereon, and surrounded by handsome scroll work. Four flags, handsomely painted in red, white, and blue colours form part of the design. Between the flags are matted diamonds, raised pyramids, and silk fringe; there is a silver cap on the end of the handle with the name of the maker engraved thereon; red, white, and blue silk velvet is interwoven the entire length of the handle; silk fringe covers the shoulders of the broom, and on the side of the brush is a bow of blue satin ribbon.

—There are women physicians in Turkestan, but (says the *Hospital*) there is so little demand for their service that they have to pay patients to employ them. A similar prejudice against female doctors exists in some parts of Siberia, and every women who enters the hospital at Orusk receives a present of three roubles. This dislike does not seem to be shared by the inhabitants of Russia in Europe.

—At the Royal Sailors' Home, Portsmouth, intoxicants are supplied in the hope of keeping the men from the public houses. Miss Robinson's "Sailors' Welcome" Home (teetotal) is situated in the same street. Though the "Welcome" has only 250 beds against 299 in the "Royal," during the past year it had 5,000 more sleepers than the latter. A non-abstainer of the vicinity has said: "I frequently see men go into the Sailors' home and come out drunk, and I see men go into the 'Sailors' Welcome' drunk and come out sober."—*Indian Witness*.

—The Railway man who was the means of saving the life of a Native woman in October of last year has been presented with a gold watch worth 200 rupees in recognition of his act.

—A deputation representing the united factory workers of Lancashire waited upon Lord Cross at the India Office on the 22nd ult. to urge upon him the necessity of assimilating the English and Indian Factory Acts. A number of Lancashire members of Parliament accompanied the deputation. Lord Cross said the report he had called for from India had not yet arrived. He could only say that the knowledge and experience he had gained from the continuous labour he had in passing the consolidation of the Factories Acts, some years ago, would enable him to approach the consideration of the report with more knowiedge than many other people. The deputation then withdrew.

—A slight shock of earthquake passed across South Canara at 8-40 a. m. on the 31st March. The shock lasted about three seconds, but was preceded by a rumbling sound, and altogether it was very much like the approach and rapid passage of an express train passing from a north-easterly to south-westerly direction. No damage has been reported, although the houses were sufficiently shaken for the plaister to fall off the walls and some loose tiles.

—The excitement still continues at Surat in consequence of frequent outbreaks of fires. On Wednesday night a large stable adjacent to valuable property, caught fire. It was full of grass. Two Europeans were near, and with the assistance of private fire-engines and one municipal engine got the flames under with difficulty.

—Judge Bell, of Illinois, has preserved a copy of the first speech that Abraham Lincoln was ever known to deliver. It was at Pappsvile, near Spring-field, almost fifty years ago. Mr. Lincoln was not then a lawyer and had no intention of becoming a lawyer. He had made up his mind to learn the blacksmith trade. His genius was recognized and he was suddenly nominated for the legislature. His first speech was as follows; "Gentlemen and Fellow-Citizens:—I presume you all know who I am. I am humble Abraham Lincoln. I have been solicited by many friends to become a candidate for the legislature. My politics are short and sweet. I am in favor of a national bank; am in favor of the internal improvement system and a high protective tariff. These are my sentiments and political principles. If elected, I shall be thankful; if not, it will be all the same."

—The total number of deaths registered in Bombay during the week ending Tuesday, 9th April, 1889, was 493, being 22 more than the preceding week and 15 more than the week ending the 3rd March, 1888; 48 more than the corresponding period in the preceding five years. The deaths among the different classes were:—Buddhists, Jains, &c., 26; Brahmins, 24; Lingayet, none; Bhattias, 6; Hindoos of other castes, 231; Hindoo outcastes, 41; Mussulmans, 121; Parsees, 20; Jews, 2; Native Christians, 13; Eurasians, 2; Europeans, 4; while the rate of mortality per 1,000 of the population was 27·05. There were 138 deaths from remittent fever, being 13 less than the last week and 33 more than the corresponding week of last year. There were 2 deaths from cholera last week. The mean number of deaths from cholera in the corresponding week in the preceding five years was 7. The deaths from diseases of the respiratory system, diarrhœa, and dysentery were 76, 24, and 10 last week, against 79, 11, and 14, respectively, in the corresponding week in the last year. During the week 220 births were reported in the different districts.

—On Wednesday afternoon H. E. the Governor, who was accompanied by Lady Reay, formally opened the New Victoria Jubilee Technical Institute, in the Parel road, Bombay, in the presence of a large gathering.

—Sadanund Essoba, lately employed as a cashier and accountant in the Bombay Court of Small Causes, was yesterday, at the Criminal Sessions, unanimously found guilty of having, in the capacity of a public servant, committed criminal breach of trust in respect of Rs. 15,000 the property of Government, and sentenced to six years' rigorous imprisonment by the Hon. Mr. Justice Bayley.

—P. & O. S. N. Co's s. s. *Assam*, with the outward English mails of the 29th ultmo, left Aden for Bombay at 3 o'clock on Wednesday morning, and the s. s. *Massilia*, for Colombo and Australia, at the same time.

—The rate of exchange is now 1s. 4-7/32d.

Missionary and Church Intelligence.

—Rev. A. Lloyd writes from Japan that Unitarianism is so wonderfully like Confucianism that it seems likely to prove specially attractive to the Japanese. Without change of heart or opinion they will be able to call themselves Christians, and that is just what they most desire.

—Korea is to-day another miracle in modern missions. As late as 1882 mission work was not only forbidden but prohibited. A medical missionary, Dr. Allen, was used in 1884 in unlocking the door for the entrance of the gospel, and shortly after the government provided him with a hospital wherein to "heal the sick and preach the gospel." Now the Queen of Korea employs as her private attendant a Christian lady physician at a salary of 1,800 dollars a year, and just a few months ago Dr. Allen was sent as an ambassador at the head of a Korean delegation to Washington to formulate a treaty with the United States Government in case of war with China or England. A dispatch from the American Consul-General at Seoul, the capital of Korea, says: "A terrible famine prevails in the southern portion of Korea. People are reduced to the last extremity and many are starving. The need of assistance is urgent and relief funds should be cabled."

—Deacon Abraham, in a letter from Oroomiah, Persia, tells of an earnest effort among Moslems and Jews, as well as continued endeavours in the midst of the Nestorian population. As a rule he gets a patient hearing while reading the Scriptures to the people. The Deacon would like to communicate with English artisans, filled with the Holy Ghost, and desirous of settling in Persia in order to help on the cause of God. The demand is for such as are skilful in well-drilling, leather-curing, wool-dealing, glass-making, and carriage building.

—Princess Eugenie, of Sweden has borne the expense of establishing a mission house for the benefit of the Laplanders in the northern part of Sweden. It is over two hundred miles north of the Arctic Circle.

—In a recent letter to a fellow-worker, Bishop Taylor, of Central Africa, says:—"I laboured last summer at twenty camp meetings; I had sixteen conferences and a great deal of preaching besides. I never had a heavier campaign in my life, but the Lord helped me through all right. My wife and four sons are getting on nicely in California. I had four Sabbaths in California; my son Ross has had, and is having, great success on his circuit. I have to man our vacant station on the West Coast, and shall remain in Liberia three or four months."

—The hostility to evangelical work in Austria is growing more intense. The Roman Catholic archbishop has called a conference to consider the question "What means shall the priests employ in the hope of resisting successfully the farther progress of the sects, the Free Reformed churches and the Baptists?"

—Rurutu, one of the islands of Oceania, has a population of 750, of whom 311 are church members. A generation ago cannibalism reigned in the island; now there are three places of worship, and the people subscribe towards evangelising the heathen in "regions beyond."

—A French missionary in Tunis says that the most shameless drunkenness reigns among all classes of Mussulman society there, notwithstanding the Koran prohibits the use of wine to the followers of Mohammed.

—The Church Missionary Society, says *The Record*, does not seem to have suffered from the criticisms of Canon Isaac Taylor. The flow of candidates for service in the foreign field, so far from being checked, has increased, and the total income is not likely to show any decrease when reported at the annual meeting in May.

—"The new Methodist Orphanage building at Rangoon was formally opened on Tuesday of last week. The address was given by Bishop Thoburn. The total cost of the building was Rs. 14,000, Rs. 4,000 had been securred before, over Rs. 6,000 was subscribed on Tuesday evening. The people gave with enthusiasm. Thirty-

eight orphans, European and Eurasian, are in the Institution. The new building will accommodate double this number.

—Rev. Isaac F. Row has been holding Union Evangelistic services in Igatpuri. The meetings were held alternately in the Methodist Episcopal and the Wesleyan Churches. They were largely attended throughout, and many turned to the Lord.

—Rev. Geo. W. Isham writes of a revival now in progress at Vepery, Madras, where he is pastor. A dozen seekers, and five conversions the night of the 25th ultimo.—*Indian Witness.*

—Rev. F. B. Meyer, B. A., appears to have under consideration a unique plan of helping the unemployed. He is desirous of meeting with ten or twelve acres of land at a nominal rental, not far from London, for the purpose of testing men who are out of work, with the view of helping those who are worthy either to emigrate or to obtain respectable situations at home. The land must be suitable for market-garden produce, and in the vicinity of a railway-station.

—The Native Christians of Travancore are agitating for the introduction of an Act, similar to the Indian Act, rendering it impossible for a person to be disinherited, because he has become a convert to Christianity. At present, a Hindu, who becomes a Christian, loses his right to inherit property he would inherit were he to remain a Hindu. The Travancore Government declines to introduce such a measure.

—The Methodist mission in Paris has instituted a total abstinence society. There are 200 members, 77 of whom are reclaimed drunkards.

—Professor J. Stuart Blackie writing in "Life and Work" an appreciative sketch of the Salvation Army says:—"I certainly have never witnessed in our regular church ministrations—not even in the solemn gatherings of a Highland sacramental occasion—a sight more sweetly human and more spiritually impressive than when their sergeants, or whatever the title be of the women ministers of this devout Army, came softly up to the kneeling converts at the base of the dais, and, bending gently over them whispered a sisterly welcome into their ears. Surely the Spirit of God was not far where such things were done."

—Two Mormon missionaries have invaded Palestine, a Swede and a Dane. They both speak Arabic and have commenced to air their vile propaganda among the Arabs.

—Mr. F. S. Arnott, whose heroic journeyings in hitherto unpenetrated regions in South Central Africa are so well and widely known, was commended to God in prayer by large and sympathetic gatherings held in Exeter Hall before leaving London. He is accompanied by four or five young men, on whose hearts Africa has been laid.

—Indian Temperance workers should remember that Sunday, April 28, has been appointed as the day for holding meetings especially in the interest of the World's Women's Christian Temperance Union.

—A Bible colporteur in the province of Biscay recently came upon a party of Romish collegians, with a Jesuit at their head. "Down with the heretic!" cried the leader, and in an instant the defenceless man was in the power of the angry company. A bonfire was then made of his Bibles, Testaments, and tracts. "All that was required," says a Continental contemporary, "to make the work more meritorious, was that the fanatics should put the man in the middle! Let us say to their honour that, though they may have had the thought, they did not carry their action so far as that." May Rome long remain a chained lion.

Telegraphic News.

Zanzibar, April 4th: Captain Wissmann, the Imperial German Commissary, has assured the British Indian merchants that he has been specially instructed by his Government to encourage their commerce along the German East African Coast.

Paris, 4th: The Chamber of Deputies have, after a tumultuous debate, adopted by a majority of one hundred and fifty-two votes the demand made by the Government for authority to prosecute General Boulanger on the ground of his attempting to overthrow the Republic.

London, 5th: Reports that reached Stanley Falls through Arab channels at the end of last February state that Mr. Stanley and Emin Pacha, with thousands of men, women, and children, were marching in the direction of Zanzibar.—General Sir Charles Warren has started for Singapore to take up his post of Commander-in-Chief of the forces in the Straits Settlements.

Allahabad, 5th: The Viceroy and Lady Lansdowne and party left Allahabad last night, and halted for a few hours at Cawnpore on their way to Lucknow, reaching the latter station to-day. In the afternoon Lady Lansdowne laid the foundation-stone of the new hospital for women.

Paris, 5th: The Senate will meet on Monday next as a High Court to try General Boulanger for treason.

London, 6th: The Conservatives have finally decided not to contest the seat for Central Birmingham, vacant by the death of John Bright, but will give all their support to Mr. Albert Bright.

Paris, 6th: M. Deroulede and the others charged with belonging to a secret society have been fined one hundred francs each and costs. The majority of the Paris papers regard the trial of General Boulanger as a mistake on the part of the Government.

7th: The virtual acquittal of M. Deroulede and the other members of the Patriotic League, whose trial has just terminated, is regarded as a severe check to the Government.

Brussels, 8th: The Belgian Government, yielding to the demand of the Belgian Press and the public, have expelled General Boulanger from Belgium. It is expected that the General will now cross over to England.

St. Petersburg, 8th: A telegram from Chardjui states that General Rosenbach, after making but a brief stay at Kerki, will return to Tashkend. This is regarded here as a proof that Afghan-Turkistan is quiet. The Ameer Abdool Rahman shortly returns to Cabul.

Luxembourg, 8th: The Luxembourg Parliament have accepted the Duke of Nassau as Regent of the Grand Duchy of Luxembourg.

Paris, 8th: The Decree, making the Senate a High Court for the trial of General Boulanger, was read in the Senate to-day, and was the occasion of numerous protests on the part of the members against the action of the Government in the matter. The Court will sit for the first time on Friday next.

London, 9th: The Bill for extending Local Government to Scotland, which is most comprehensive in its provisions, was read a first time in the House of Commons last night.—The *Daily News* states that Persia has ceded Kelat-i-Nadiri to Russia.—The Court-martial assembled to try Captain Ernest Rice, R. N., for the loss of her Majesty's ironclad Sultan have reprimanded him. The charge of negligence brought against him was not proved but it was partly proved that he was at fault.

Colombo, 9th: Cholera which first broke out in a rather severe form at Dutch Bay, and put an end to the Pearl Fishery, has now appeared at Pamunugama, and some cases are reported in Colombo. By the cessation of operations at Dutch Bay it is calculated that the Government will fail to realize about four lakhs of rupees.

Brussels, 9th: It is now announced here that General Boulanger has not been expelled the country, but has only been warned by the authorities that any agitation in his behalf will not be allowed in Belgium.

Rome, 9th: Advices from Abyssinia state that the Negus before his death named his nephew Mangascia as his successor to the throne.

London, 10th: In the House of Commons last night Dr. Clark, member for Caithnesshire, brought forward a motion for granting legislative independence to Scotland on the ground that sufficient attention was not given to Scotch legislation by the Government. The motion, after some discussion, was rejected by a majority of one hundred and twenty-one votes.—The Marquis of Londonderry has expressed his intention of resigning the Lord Lieutenancy of Ireland in the autumn. His Lordship's reasons for doing so are purely private, and in no way connected with politics.— Many Conservatives have withdrawn their support from Mr. Albert Bright in his candidature at Birmingham.

Paris, 10th: The Chamber of Deputies have by a large majority voted a Bill for regulating the procedure of the Senate in the coming trial of General Boulanger.

London, 11th: England, America, and Germany have agreed to retain one war ship each at Samoa, pending the Conference which will assemble shortly on Samoan Affairs.

STRAY NOTES.

BY AN OBSERVER.

—Much surprise has been expressed at the swaying of the Sukkur bridge at the opening when Lord Reay and the crowd pressed on to the bridge: during the testing with two engines with 720 tons of loaded carriages the deflection was nothing: the passenger platform will probably have to be widened. This "swaying," however, expresses a well-known fact. The rush of a running crowd is ten-fold more a strain upon a bridge or building, than a dead weight. When a regiment of soldiers crosses a suspension bridge, it is always necessary for the men to walk slowly and *out of step*, otherwise the bridge begins to pitch like a ship at sea. When the buildings for the Great Exhibition of 1851 were erected, the floors were tested with very heavy dead weights, far more than could possibly be afterwards required, and subsequently a regiment of soldiers was marched through at double quick step. Having stood both these tests the floors were known to be perfectly safe for the public. The same precautions should have been taken with regard to the Sukkur bridge. There is no danger to the soldiers employed, as a small body of men are first used, and the number is gradually increased, if there is no sign of deflection.

—Keshub Chunder Sen once said, "Your *Mahadeva*, O Hindu, your *Vishnu*, *Sarasvati*, *Lakshmi*, *Ganesa*, *Kartik*, *Durga*, *Kali*, *and Jagatdhatri*, are all present, as so many forces or attributes, in my god. At Ajudhya, Brindavan, Pooree, Gaya, and Benares, at every one of these places is a temple to my god. In your temples, my god is enshrined." Exactly so! But the God of the Christian is not the god of the Brahmoist. The God of the Christian is enshrined in Christ, and in Christ alone. "No man hath seen God at any time: the only begotten Son which is in the bosom of the Father, He hath declared Him." It is Christ that declares, shows forth, and is a picture of God the creator of heaven and earth, and not the vile gods and goddesses in which Keshub Chunder Sen says that his god is present.

—The Rev. George Kerry, Indian Secretary of the Baptist Missionary Society writing in reply to Mr. W. S. Caine, M. P., says, "I do not think you are a true witness, I hope sincerely you are not, when you say, almost every missionary in India unites in depreciating and abusing Major Tucker and the Salvation Army. In Calcutta I know nothing of this which you speak of. Missionaries have welcomed the Major and the late Mrs. Tucker to their Conference and treated them with all honour and respect. The agents of the Army are received at our monthly Conferences. The operations of the Army have been watched with interest, not hostility. . . . . We have, (I speak of Calcutta missionaries) regarded the Army as a part of the instrumentality by which the Lord will awaken the people of India from the sleep of ages."

When you wish to know what the weather is going to be, go out and select the smallest cloud you see. Keep your eye on it, and if it decreases and disappears, it shows a state of the air that is sure to be followed by fine weather, but if it increases, look out for rain!

ANSWERED PRAYER.

Have any of the laws of chemistry, or astronomy, or electricity, or mechanics, been more fully and satisfactorily demonstrated than have the laws of Christian prayer? Have investigations of nature produced more palpable results than the prayers of Christ's saints? Has the telescope brought more satisfactory responses from stars and planets than have the prayers of faith from Him who is the Ruler of the heavens? Has the microscope discovered more wonders in the world of small things than prayer has discovered wonders in the world of Mediatorial grace? Has the telegraph or telephone conveyed messages more quickly to distant places, and brought back more satisfactory replies than prayer has sent requests to the High and Holy One and received answers? Let the following instances speak for themselves :—

Prayer for a Pastor to be sent.

In 1794, a Mrs. Moore, who had been converted by the instrumentality of the Methodists, removed to Southold. Being destitute of a spiritual ministry, she united with two other women of a like spirit with herself every Monday evening in holding a prayer-meeting, in which they prayed especially that God would send them a faithful minister. Twice they met at the house of a Mr. Vail, who, though not a professor of religion, was willing that the meeting should be held in his house, as his wife was one of the three engaged in this pious work. A circumstance occurring one evening which caused them to omit their social meeting, each one retired to her own house, determined to pour out the desire of their souls to God, that the primary object of their prayers, namely, the gift of a faithful preacher, might be granted them. During the exercises of this evening they felt an unusual spirit of prayer: but more particularly Mrs. Moore, who continued in strong prayer until near midnight, when she received an assurance that God had heard them, by the following word being deeply impressed upon her mind: "I have heard their cry, and am come down to deliver them;" and so strong was the conviction upon her mind that she praised God for what she believed He would most assuredly do.

At this time, Wilson Lee, one of the early Methodist preachers, was at New London, Connecticut, and had put his trunk on board of a vessel, with a view to go to his appointment in New York. Contrary winds prevented his departure. On the same night in which these pious women were praying in their separate apartments on Long Island, for God to send them a "shepherd after His own heart," this man of God, detained by contrary winds in New London, felt an unusual struggle of mind for the salvation of souls, attended with a vivid and powerful impression that it was his duty to cross the Sound and go to Long Island. So powerful, indeed, was this impression, that though he tried to resist it, he at length resolved that if a way opened he would proceed. On going to the wharf next morning he found, to his surprise, a sloop ready to sail for Southold, and, without farther hesitancy, he immediately embarked; and, on landing, in answer to his inquiries, was conducted to the house of Mrs. Moore. On seeing him approach the house, and recognising him from his appearance, for a Methodist preacher, though a total stranger, she ran to the door and saluted him in the following words: "Thou blessed of the Lord, come in!" They mutually explained the circumstances above narrated, and rejoiced together "for the consolation." A congregation was soon collected, to whom Mr. Lee preached with lively satisfaction. God blessed his labours; a class was formed, and from that period the Methodists have continued, with various degrees of prosperity, in Southold, and gradually spread through the length and breadth of the island.

For the conversion of a sister.

The Rev. L. C. M'Kinstry, of America, writes :—

"Mr. T——was a young man of fervent piety, residing in Massachusetts. He had been converted but a short time, but had learned the secret of implicit faith in God. After a time he went West, where, unlike many who go there to forget God, Daniel-like, he continued to pray. He had left behind an unconverted sister whose interests deeply concerned him, and often by daylight and starlight he retired "far from the busy haunts of men" to a favourite spot in the forest, and there wrestled with the covenant angel for the conversion of his sister. He repeated this practice for some time, until one evening he returned to his boarding-place with his soul full of triumph. He told his boarding-master, who was not a Christian, that his sister was converted. He was asked if he had heard from home. 'No,' he replied, 'but God has told me. I saw her as though I had been present, in a class-meeting at home, asking the prayers of the people, and she was blessed. The next mail from home will tell me it is so.' True enough, in a few days he received confirming intelligence; all was described as he had seen it, and he was strengthened in the faith. He lived to meet his sister again, and for years has testified that God hears prayer with such a conviction as only experience can furnish. The world may cavil at his visionary notions, but every mouth is stopped when the reality is made apparent by acknowledged good evidence."

For a Godless Lawyer.

The Rev. J. G. Wilson gives the following in his *Scripture Doctrines Illustrated*:—"Some time ago there was living in New York an eminent lawyer. He was a very clever man, but fond of worldly show and gaiety. Three ladies of that city, who were anxious to do good, thought his conversion very desirable, and agreed that they would meet and pray for him. They did so. A gentleman who knew of this met the lawyer, and said to him, 'Mr. F., some ladies have agreed to meet and pray for you.' 'Indeed!' said he, 'that's a capital joke. I should like to hear them.' The gentleman told him he could put him in a place where he could hear them pray, without it being known that he was there. Mr. F. agreed to go, and went accordingly. He heard the first lady pray, and and was struck with her knowledge of his character. He listened to the second; and when he heard her earnestness, knowing as he did, that she could have no interest in his conversion, he thought to himself, 'What a wretch I must be to care nothing about my soul!' The words of these praying women sank deep into his heart; he reflected, and turned to God, and in a few weeks began to preach the everlasting Gospel of our Lord and Saviour Jesus Christ; and has since been blest of God in turning many souls from darkness to light."

For deliverance from drunkenness.

Rev. Dr. Plumber says :—"That God can and will hear the earnest prayer of one in distress, I have been assured by experience. I will state one case. More than a quarter of a century ago, I went by invitation to bury an old lady on a Virginia plantation. Riding in front of the hearse towards the family burying-ground, I came to a place where, in the stubble-field, it was necessary I should have a guide. Accordingly, the son-in-law of the deceased came forward, and rode with me. From him, and others, then and afterwards, I learned that he had been born of respectable parents, had had a good business education, had been made a teller in a bank, had fallen into habits of intemperance, which greatly grieved all around him, that his ruin had proceeded so far, that when awaking on a Monday morning from a revelry of thirty-six hours, he has seen all nature look fair and gay, and it overwhelmed him with sadness; but that when a thunderstorm has arisen, he felt it so in unison with his horrible state of mind, that he said he could have shouted and clapped his hands, had he seen the earth wrapped in a sheet of fire. Nay more; he promised, in the most solemn way, that he would reform, but he broke his word. He even took a solemn oath that he would desist from his vice, but he forswore himself. He was now so far gone, that he had to drink a pint of brandy before he could write up his books in the bank. At length he attempted suicide, but his stomach was so diseased, that it rejected the laudanum. He now felt himself disgraced, resigned his office, went on a vessel to the West Indies, hoping to be cured of his drunkenness. But after some months, he returned home not a whit improved. All this time he had lived without prayer. At last, walking alone in the field, it occurred to him that there was a kind and strong God, who could hear the cry of distress, and help him. He then began to pray often every day just to be kept from the power of strong drink. He asked for nothing else. For nine months he thus prayed, and during all that time he yielded not once to his appetite. In this state I found him, and told him of the wickedness of his heart, of the need of more than mere sobriety, of the new birth, of the forgiveness of sins, of the blood of Christ, and of the Holy Ghost. These truths surprised him. I urged him to pray on, and to include the blessings of the Gospel in his prayers. He said he thought he would. I soon visited him, and spent many hours with him. He prayed against drunkenness more than ever, but he prayed for salvation also. In a few weeks, hope in Christ began to cheer him. He regained comfortable health, became a decided Christian, having very much the temper of John Newton, got a good appointment as a bank officer, was a blessing to his family, for more than twelve years walked in great tenderness and much humility before God, and then died a blessed death. Hundreds of excellent people, among whom are three eminent ministers of the Gospel, of whom one lives in New York, one in Philadelphia, and one in St. Louis, will know that I have sketched the history of John Ennes, of the Brick House, near Petersburg, Va. Years ago I had the permission of his excellent widow, since passed into glory, to make any use of these facts which I supposed could commend prayer and the grace of God to my fellow-men."

THIS END OF THE STREETS OF GLORY.

By C. H. Spurgeon.

An old writer says, "*The streets of glory have their beginnings on earth.*" This witness is true. What is heaven but eternal life; and this is life eternal, that we know the only true God, and Jesus Christ whom He hath sent. This we already know, and have believed. Heaven is rest, and in taking Christ's yoke upon us and bearing His yoke we have already found rest unto our souls. Heaven is communion with saints, and with their Lord, and this we also have the privilege of enjoying in a delightful measure. Heaven is holiness, and the Spirit hath wrought in us the beginnings and elements of perfection. Heaven is victory, and in him that hath loved us we are more than conquerors even now. Heaven is hallowed service, and this day "He hath made us unto our God kings and priests." Heaven is glory, and when we suffer for righteousness' sake "the Spirit of glory doth rest upon us."

Truly the old preacher spake as an oracle, and the light of prophecy gleamed from his eye when he said, "The streets of glory have their beginnings on earth." Let us walk as far down those streets as we may.

—The amount of money spent in charity in the United Kingdom is about £10,040,000 annually.

—A blind boy of Owensburg, Ky., has invented a writing machine for the blind.

Bombay Church Directory,

Alphabetically arranged. Ministers are requested to inform the Editor immediately of any change in the hour of services.

AMERICAN MISSION CHURCH.

BHENDI-BAZAAR (Jail Road)—Rev. Tukaram Nathuji, Pastor. Marathi service at 4 p. m. and Sunday-school at 9 a. m.

BAPTIST CHURCH.

BELLASIS ROAD. (Opposite the Byculla Club.)—Rev. William Bell, M. A., Pastor. Sabbath Services, 8 a. m. and 6 p. m.

CHURCH OF ENGLAND.

GIRGAUM CHURCH: Ministers, Rev. H. C. Squires, Rev. J. M. Macdonald. Sabbath Services, Marathi, 8 a. m. English, 11 a. m. and 6 p. m. Sunday-school, 4-30 p. m. Prayer meeting, Wednesdays, 6 p. m.

MAHOMEDAN MISSION, C. M. S.

Rev. W. St. Clair Tisdall. Urdu Service at The Lodge, Girgaum, Sunday, 8 a.m. Persian Service at the Gospel Hall, Bellasis Road, Byculla, 4 p.m.

CHURCH OF SCOTLAND.

B. B. & C. I. Railway Institute, Parel, 9 a. m. St. Andrew's Kirk, Fort, 6 p. m. Minister: Rev. T. H. Greig.

FREE CHURCH OF SCOTLAND.

ESPLANADE—Sabbath-evening Service 6 p. m.

AMBROLI (Girgaum Back Road), Rev. Madhavrao Nikambe, Pastor. English Service, 7-30 a. m., Marathi Service, 4 p. m.

METHODIST EPISCOPAL CHURCH.

Ministers:—Revs. J. E. Robinson, W. E. Robbins, C. E. Delamater.

FORT—Services will be held, until the new church building is completed, as follows;—Divine Service on Sundays in the Y. M. C. A. Rooms, near the Apollo Bunder, at 11 a. m. and 6 p. m. Also at the Temperance Hall, Colaba, the Sunday-school at 9-30 a. m.; the Church Prayer-meeting on Wednesday at 8 p. m.; and an Evangelistic Service on Sunday at 8 p. m.

GRANT ROAD—Sabbath Services, 8-30 a. m. and 6 p. m. Prayer meeting, Wednesday, 7-30 p. m. Sunday-School, 7-30 a. m.

GRANT ROAD MISSION—Tamil service at 11 a. m. Sabbath School at 3 p.m. and Marathi service at 4 p. m.

MAZAGON—Sabbath evening service, 6 p. m. Prayer-meeting, Wednesday, 7-45 p. m. Sunday-School, 9-30 a. m.

SEAMEN'S REST.—VICTORIA DOCK.

MEETINGS:—On Monday, Tuesday and Friday evenings at ½ past 7, Gospel addresses and singing. On Sunday evenings at 7. A Free Tea, with Gospel addresses and singing, every Thursday evening at ½ past 7. Spare periodicals for Reading-room and for distribution, also cast off clothing are solicited.

SALVATION ARMY.

S. A. Hall, Bori Bunder. Every evening at 8. Services in English and Hindustani.

Cowasji Patel Street, Fort, ditto at 7. Gujerati.

Khetwadi Back Road, ditto at 7. Marathi.

Chinchpoogly ditto at 6. Marathi.

WESLEYAN METHODIST CHURCH.

COLABA, CAUSEWAY—11 a. m. and 6 p. m. Rev. G. W. Clutterbuck.—Sunday-school, 4-30 p. m.

BYCULLA, (next to Victoria Gardens)—Sundays 8 a. m. and 6 p. m. Sunday-school, 4-30 p. m.—Cordial invitation to all.

VARIOUS.

Y. M. C. A Rooms, Apollo Bunder, Weekly Prayer Meeting, Monday, 5-30 p. m. Also Meeting every Friday, at 8-30.

Bible Reading, Mr. Glaskin's Rooms, Old Byculla Hotel, Saturdays, 6 p. m.

CHILDREN'S SCRIPTURE UNION

The usual monthly meeting will be held this evening at the Lodge, Girgaum, at 5. o'clock.

All children and young people are welcome and all who come are asked to bring their Bibles.

JOHN M. MACDONALD
Honorary Secretary.

☞ Notice of alterations for this column should reach us by Thursday morning in each week.

The Bombay Guardian,

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Missionary intelligence, reports, books for review correspondence, and exchanges, should be addressed—"The Editor, *Bombay Guardian*, Tardeo, Bombay."

English Agents:—Messrs. Dyer Brothers, Rose Street Corner, Paternoster Square, London, E. C., who will receive Subscriptions and Advertisements.

SATURDAY, APRIL 13TH, 1889.

NOTES AND COMMENTS.

"The Kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost."

A letter received by the last mail informs us of the safe arrival in London, after a favoured voyage, of Miss Isabelle E. Leonard, the American evangelist, who recently left these shores—it is hoped by many for a time only.

John Wesley well said, in nearly the last sermon he preached before his death, "I am pained for you who are rich in this world. Do you give 'all you can'? 'Nay; may I not do what I will with my own?' you reply. Here lies your mistake. It is not your own. It cannot be, unless you are lord of heaven and earth. Who gave you this addition to your fortune? Do you not know that God entrusted you with that money for His work? 'But I must provide for my children.' Certainly. But how? By making them rich? Then you will probably ruin them. Leave them enough to live on, not in idleness, but in honest industry. And if you have no children, upon what principle can you leave a groat behind more than enough to bury you? What does it signify whether you leave £10,000 or 10,000 boots or shoes? Haste, haste! Give all you have before you go to the better world!"

Mr. A. W. Prautch's missionary vacation will be an economical one. The cost of his voyage from Bombay to London was 200 rupees; and his through (steerage) ticket from London to New York (including his railway fare to Liverpool) cost him £4. A journey from Bombay to New York for less than £20, illustrates how inexpensively the world can be travelled by a Christian man where there is an absence of pride, a delicate sense of stewardship, and a healthy body. There can be no doubt that Mr. Prautch has been a true missionary to the crew of the *Drumfell*, and to the steerage passengers and crew of the *Alaska*.

Richard Baxter well said that "Love is called the fulfilling of the Law because the love of God and man is the soul of every outward duty, and a cause that will produce these as its effects." To love one's neighbour as one's own self, would be to fulfil the law manward, as to love God with all one's soul is to fulfil it Godward. Man loves himself instinctively. If he loved his neighbour as himself he would "keep the sabbath day to sanctify it," and not try to get as much rest, leisure, comfort and luxury for himself on the seventh day regardless of the toil inflicted on his fellow-creatures, in cooking, serving, bringing his letters, newspapers, conveying him for airings and pleasure trips. If a man loved God with all his soul and heart he would honour his father and mother, knowing that God ordained the family relationship to be a type of the heavenly relationship. If a man loved his neighbour as himself, he would never kill him, for murder is the outward expression and fruit of hatred left to canker and grow in the soul. If a man loved his neighbour as himself he would not commit adultery—another disorganisation and insult to the family relationship. Neither would he steal his neighbour's goods if he loved him, or covet them, or accuse his neighbour falsely. On the contrary he would not be happy unless his neighbour was enjoying the same happiness as himself, all his actions Godward and manward would show that love is indeed the "fulfilling of the law."

A great English preacher thus discourses upon lost jewels:—

They are searching in the Adriatic, near to Trieste, for a valuable case of jewels, which was lost in September, 1812, when a French corvette was sunk by an explosion. It is seventy-seven years ago, and yet they search for the jewels; the original owner must long ago have died; yet others set great store by the gems. The case is at the bottom of the sea, which can only be searched at great expense, yet the rocks will be ransacked, or the mud upturned. Have any of us lost our jewels of fellowship with God, power in prayer, joy in the Holy Ghost, and delight in the Lord? Let us not rest until we find them. If we go to the bottom of the sea of humiliation, and seek amid the depth and darkness, yet let the labour be continued till once again we wear upon our neck and arm the priceless love-tokens of our heavenly Bridegroom.

BOWEN MEMORIAL FUND.

Subscriptions received previously acknowledged ... ...Rs.	6,764	6	5
Charles Macdonald, Esq., Manchester	100	0	0
Edward Miller, Esq., Bombay ...	100	0	0
J. Campbell White, Esq., of Overtoun per Rev. Dr. Mackichan, £10	143	13	1
Major General Davidson, Clifton ...	50	0	0
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Rev. Amos Abbott, Ryde, I. of Wight	30	0	0
James Morris, Esq., C. E. Bombay.	200	0	0
Rs.	7,508	3	6
Further subscriptions promised, Previously acknowledged Rs. 1,450			
Less amounts since paid ... 300			
	1,150	0	0
Rs.	8,658	3	6

G. MANSON,
11th April, 1889. Hon. Treasurer.

Character is a work which when complete admits of no revision.

CRUCIFIED BETWEEN THIEVES.

A verbatim report of the whole proceedings in the Patna case in the High Court at Calcutta, from Jan. 17th to March 20th, is before us. It justifies the strongest language that we have used in condemnation of the conduct of the judges, and of their decision. It is evident from the report that, for reasons which will appear in due time, there was no disposition to render justice to the wronged girl who was seeking to regain the right over her own person and chastity, of which she had been illegally deprived by the magistrate Quinn at Patna.

The application to this Calcutta Court of appeal was, in plain terms, that Luchmin, who had been illegally and by force, against her protests and struggles, removed from the protection of Miss Ellen Abraham, Zenana Mission, Patna, to lead the awful life of a concubine of a vile profligate named Radakissen, should be restored to liberty and allowed to return to Miss Abraham's house or anywhere else she desired. It it an astounding revelation of what Indian Judges will do, that a petition like this was decided against the girl on the *ex parte* statements of the magistrate who had wronged her, contained in a letter to the Judges. *No evidence was called for.*

The legal right of Luchmin over her own person turns primarily upon two points—(1) as regards Radakissen who bought her of her mother, whether Luchmin was married to him; (2) as regards her immoral mother, whether at the time Luchmin fled to Miss Abraham's house, she was over fourteen years of age. On these two essential points satisfactory evidence could have been given in the High Court in support of Luchmin's application to be freed from the position of a lust slave; but the Judges actually made no enquiry on these vital points, gratuitously assuming from the commencement that she was both legally married, and under fourteen years of age!

A lawyer appeared to watch the case for the Bengal Government in behalf of Quinn, the Patna Magistrate. The report of the proceedings shows that this was a superfluity. The black cause of Quinn was sufficiently safe in the hands of the Judges. They could hardly have been more partizan if they had been openly feed by the Government to act both as judge and counsel. The lawyer who was openly retained was reduced to the miserable strait of having to base his argument for the ruin of Luchmin upon the judgment of the man who with heartless illegality consigned her to a life of shame. He produced no evidence in support of his case.

The whole record reads like a play, every act of which had been well arranged beforehand. Yet this is a "High Court" of Appeal. If the administration of justice in India is corrupted in the highest places, who will venture to expect, or even to wish, for the country's peace?

Another significant feature in the proceedings was the utter absence of any indication of manly, moral, or refined feeling on the part of the Judges, while there was a plentiful supply of the opposite characteristic. Who can imagine a manly man, such as the representative of the Queen on the bench of a High Court ought to be, making the remark, instinct with coarse brutality in reference to a Christian girl in the midst of a desperate struggle for her virtue,—"There is some question about the custody of some child or other. What the Government has to do with the custody of this child, I don't know." Such a remark, in such a connection, is an insult to every virtuous woman under Victoria's rule, and to the Queen herself.

Mr. "Justice" Mitter, knowing the allegations as to the bad character of Luchmin's mother, and that this immoral woman and Radakissen lived in the same house, and having received no evidence to rebut those allegations, said he did "not think any injury would be done by leaving the girl where she is." A few sentences later, he asked her counsel a question calculated to convey the cruel and scandalous suggestion that, after all, she might be remaining in Radakissen's abode of vice of her own accord.

There was no way for this Court to escape from acknowledging the illegality of the fell verdict which at Patna had cut off Luchmin from the path of happiness and virtue; but while recording its unlawfulness, no blame was accorded to the magisterial author of Luchmin's deeper degradation; no suggestion was made that he should offer her compensation in any way for the great wrong he had done her; and she herself, poor girl, was mercilessly left in the pit into which she had been thrust. What greater darkness could fall upon a human being in this world than has fallen upon this young girl?

The plea of want of power on the part of the High Court to interfere to arrest the progress of a confessedly illegal act committed by an inferior Court will be listened to with impatience by all persons of sound judgment. A hand was not stretched forth to save Luchmin, not from want of power, but from want of inclination.

For Luchmin's sake, it is impossible that the matter can be left where it is. But it has raised wider than individual issues. The rights of Indian women generally and the purity and impartiality of Indian Law Courts and of British administration in India are the serious questions that are opened up by this case.

The suggestion has been made on behalf of those who desire to see the cause of justice vindicated, that Parliament should appoint a Commission of independent men, non-officials, to investigate the Patna case in all its stages, and also the law relating to Indian women generally, meanwhile placing Luchmin in the care of Christian persons, as she desires, where she will be safe from attacks upon her virtue. If this suggestion be acceded to, it will save the further agitation which will otherwise be inevitable.

Falsehood is the devil's doorway out of a difficulty, but he that uses it has to pay dearly for the accommodation.

THOUGH HAND JOIN IN HAND THE WICKED SHALL NOT GO UNPUNISHED.

The *Banner of Asia*, in publishing the whole story of Luchmin's wrongs, from the date that the Patna Magistrate illegally consigned her to a life of sin, to the rejection of her appeal by the Calcutta High Court, prefaces the narrative thus:—

The great crime of consigning a Christian girl to a life of infamy, which was enacted at Patna, Bengal, on December 6th., 1888, by a European magistrate, has sent a thrill of horror throughout Christendom. Not only wherever the English language is spoken in other countries has this diabolical deed been tne subject of indignant comment; but Christian newspapers in many Western languages have voiced the universal revolt of the Christian conscience against such a terrible immolation of a young life on the hideous altar of vice. The fact has now to be written down, and burnt into the heart of the people of Great Britain, that in their great Eastern empire, human slavery of the worst kind exists, and has received the sanction of the highest judicial and administrative authorities. The High Court of Appeal at the capital of India has refused to intervene on behalf of the heroic girl who has been engaged in a life-and-death struggle for her virtue through nearly six weary months. The following narrative of the contemptuous way in which the rights of Native women are treated under British rule in India, is therefore printed for the information of the British people, and especially of the Christian Churches of Great Britain, in the confidence that this tale of agony and injustice will not be told in vain.

Luchmin's history is being reprinted from the *Banner of Asia* as a separate pamphlet. Copies can be had at this Office price one rupee for twenty-five.

The *Indian Methodist Times* says:—"The decision of the Judges of the Calcutta High Court in the Patna Case raises the question, What is a Hindu marriage? If a mother has the power to sell her daughter to a man of doubtful character against the daughter's consent, she being old enough to choose for herself, and if the performance of one or two effete ceremonies be enough to constitute a marriage in the eye of the law, then the sooner the law is amended the better for the name and fame of the British Government in India. It does not require any special foresight to predict what the enlightened opinion of Christian England will be when the judgment of the Calcutta Court is known there. Respect for Hindu customs and prejudices is very good, but the time has come when woman must take her legitimate position; her claim to equality in the eye of the law must be vindicated; she must be regarded as something more than mere goods or chattels to be bandied about to the highest bidder."

The *Indian Witness* says:—"This case will open the eyes of good men and women to the real condition of the women of India. They will see how perfectly possible it is for an ignorant, or wrong-biased official to use the power of Her Majesty's Government to drive helpless girls into lives of infamy more horrible than death. Reform will follow, as surely as light banishes darkness."

Social custom is a packed jury where thousands obtain a favourable verdict for their absurdities.

Prayer is a messenger for whom we often fail to find employment.

INTERNATIONAL BIBLE STUDY.

By Rev. J. E. Scott. Ph.D.,

April 21. Lesson III.

Mark xii : 28-34.

Subject :—The Two Great Commandments.

I. Introductory.

1. *Time and Place :* A. D. 29. The Temple.

2. *Parallel Passages :* Matt. xxii : 35-46 ; xxiii : 1-39 ; Luke xx : 39-47 ; xxi : 1-4.

3. *Golden Text :* Love is the fulfilling of the Law.

4. *Memory Verses :* 30-31.

II. Historical.

It was still Tuesday, and Jesus still remained in the temple Courts. The deputation from the temple authorities had come to him in the early morning, only to retire mortified and silenced, but the heads of all parties were threatened by one who demanded changes so fundamental. All alike, therefore, however hostile at other times, made common cause in trying to get the hated reformer into their power. It was the same spirit as, in after ages, when far less fiercely mixed, burned Arnold of Brescia, and John Huss, and strangled and burnt Savonarola, and slew the thousands of victims of the Inquisition—the *non possumus* of a corrupt ecclesiastical corporation, which would murder in the name of God, because that could be called orthodoxy ; but would not reform, because to do so would touch their interests and their order.—(Geikie.)

As hatred and revenge were about to have their greatest historical manifestation, the Lord proceeded to unfold the supreme duty of love. He went to his death teaching men to love, and crying, " Father forgive them."

III. Exegetical.

28. *One of the Scribes.*—He was a Pharisee, (Matt. xxii : 35) a lawyer and in many respects a candid man and a willing learner, although allied with the enemies of Christ. *Having heard them reasoning.*—He heard how our Lord had discomfited the Sadducees and although he would have been glad had they gotten the better of the argument, yet was honest enough to acknowledge that He had *answered them well. Which is the first commandment ?* The Jewish Talmud reckons the positive laws of Moses at 248, and the negative at 365, the sum being 613. To keep so many laws, said the Jews, is an angel's work, and so they had much question which was *the great commandment*, so that they might keep *that* in lieu of keeping the whole.—(Whedon.)

The Scribe saw that Jesus was an adept at answering knotty questions and wished to take advantage of the occasion to learn something about a vexed question. Our Lord also took the opportunity to teach a fundamental truth.

29. *Jesus answered him.*—It is not best to answer every caviller and there were times when our Lord made no reply, but He was careful to answer this scribe because he was sincere, and because it was an opportunity to teach important truth. *The Lord our God is one Lord.*—This formula from Deut. vi : 4 was repeated daily by every devout Jew and was the basis of their monotheistic belief.

30. *Thou shalt love.*—Love is the fulfilling of the Law. (Rom. xiii : 10). The duty to love is first and supreme. Through love alone can we know God, or have proper fellowship with men. *The Lord thy God.*—Because He is the most excellent and worthy of all beings He demands the highest affection of His creatures. *With all thy heart, &c.*—The whole man must go out in affection to the supreme being. Nothing less constitutes true piety. All other duties grow out of it and are the result of it. The relation in which we stand to God involves the obligation to love Him.

31. *And the second is like.*—The man had not asked for the second but our Lord could not let pass the opportunity to show the Jews their great sin by enunciating a fundamental doctrine which they had ignored. The one commandment is just as binding as the first, they are both founded in love and the second grows out of the first. *Thou shalt love thy neighbour as thyself.*—They had already been taught in the parable of the good Samaritan. (Luke x : 25.—37. *Who was their neighbour.* Selfishness, in all its forms, is here forbidden but not true self love which would prompt men to seek their highest good.

32. *Thou hast said the truth.*—This was a noble answer from a candid man. Often men are better than their creed. And this scribe could not but admire the truth. *There is one God.*—That he could not deny, for it was a fundamental of his national creed.

33. *To love him—and to love his neighbour.*—The two obligations being bound up together. *Is more than all burnt offerings.*—It is better as a principle and more beneficial to the worshippers and is that which must prompt and be back of all the rest.

34. *Thou art not far from the kingdom of God.*—Because he had the true spirit of inquiry was sincere and had a clear insight into truth and was free from the prevailing bigotry of his class. *No man after that durst ask Him.*—Because all the great parties, political and ecclesiastical, had together and separately attacked Him and been ingloriously defeated.

IV. Doctrinal.

1. *He had answered them well.*—The fact that Jesus overcame his enemies in argument is to the credit of his wisdom and acumen. He was omniscient and wise so that even His enemies were astonished at his doctrine.

2. It sometimes happens that a man, like the scribe, gets among the enemies of truth and yet is, by his naturally candid disposition, compelled to acknowledge truth.

3. A wise teacher will patiently answer any question if by so doing he can present and enforce important truth.

4. In the two commandments founded upon love our Lord focusses the whole Law. In these two are the two tables combined.

5. There is but one God, who is worthy of supreme affection, and the duty of love is first because all else must flow from that.

6. One can be " not far from the Kingdom " and yet be far enough to be lost.

V. Homiletical.

1. We may expect to be asked questions. It is best to answer if we can teach any useful lesson even though enemies may ask them.

2. The Old Testament is acknowledged and quoted by our Lord. He did not abrogate the ten commandments. They are all in the first and second commandments which He gave.

3. Outward ceremonies avail nothing if the heart is not engaged. Religion is largely a matter of the affections.

4. Our duties to God and man do not conflict. Because we love God supremely we can love men all the better.

5. Our Lord's strength can only be known fully when it is tested. He can not be vanquished. His enemies must retire discomfitted.

A STRANGE MIXTURE.

The following from an official report to the British Parliament upon tobacco shows the ingredients that are used in its adulteration:

Sugar, alum, lime, flour or meat, rhubarb leaves, saltpetre, fuller's earth, starch, malt, cummin, chromate of lead, peat, moss, molasses, burdock leaves, lamp-black, gum, red dye, a black dye composed of vegetables, red licorice, scraps of newspapers, cinnamon stick, cabbage leaves, and straw brown paper.

Holy aspirations are birds of paradise that are often prevented from soaring to their native land through being kept in the cage of worldly mindness.

"I LAY MY SINS ON JESUS."

At a large meeting of Christians some time ago, some one present gave out the hymn, " I lay my sins on Jesus, the spotless Lamb of God." Some one else present, who intended to be very orthodox, said " No, brother, you cannot do that, God did it for you, eighteen hundred years ago." The second speaker was partly right, and partly wrong. It is true that God laid our sins upon Christ, when He was dying on Calvary, but it is also true, that we have also to-day deliberately to lay our sins upon Him too. The book of Leviticus, which is over flowingly full of types of calvary, and everything pertaining to it, speaks with no uncertain sound on this point. Over and over again is the sinner commanded to " lay his hand upon the head of his offering," by that act transferring his guilt to the sacrifice, who is thenceforth slain in place of the sinner. In Leviticus 1, 4, " he shall put his hand upon the head of the burnt offering ; and it shall be accepted for him to make atonement for him." In Lev. iii, 2, " he shall lay his hand upon the head of his offering." In the eighth verse of the same chapter " he shall lay his hand upon the head of his offering." In the thirteenth verse " he shall lay his hand upon the head of his offering " In Lev. iv. 4, " he shall lay his hand the bullock's head." In the fifteenth verse of the same chapter, where sacrifice is offered for a sin of the whole church, " the elders of the congregation shall lay their hand upon the head of the bullock before the Lord." In the twenty-fourth verse the sinner " shall lay his hand upon the head of the goat." In the twenty-ninth verse " he shall lay his hand upon the head of the sin-offering." In the thirty-third verse " he shall lay his hand upon the head of the sin-offering." In Lev. viii. 14 where Aaron and his sons offered the sin-offering for themselves at their consecration, " Aaron and his sons laid their hands upon the head of the bullock for the sin-offering." Moses was the sacrificial priest on this occasion.

The aspect of salvation, in which we definitely lay our sins upon Jesus, and trust God's Word that they are there, is as important in its place as the other aspect in which we know that the " Lord hath laid upon Him the iniquity of us all." The same chapter of God's Word which contains the last statement also says " When thou shalt make His soul an offering for sin, He shall see His seed, He shall prolong His days." It is a glorious truth that God did lay our sins upon Jesus eighteen hundred years ago but it is also true that before any man can be born again he *must* " make His soul an offering for sin."

M. G.

HOW ROMANISM IS RECRUITED.

An American newspaper says that, Protestants will do well to bear in mind the warning of Father Chiniquy, who tells us that " the priests of Rome themselves, boast that more than half of the pupils of the nuns are the children of Protestants, and that seven-tenths of those Protestant children, sooner or later, become the firmest disciples and the true pillars of Popery in the United States." In the face of such statements, which we believe the facts will bear out, does it pay for evangelical Christian parents to send their children to such schools, to be exposed to such seductive influences?

Indolence and poverty move on converging lines, and though at a great distance from each other in starting they are sure to meet some day.

THE VILLAGES FOR CHRIST!

Within a radii of a few miles from Khandwa a large number of villages are to be found. No one coming to Khandwa would for a moment think that teeming masses with precious and undying souls who have never before heard the precious name of Jesus were within so easy reach of the Gospel. In the majority of the villages visited we received great hospitality and attention, and had the happy privilege of preaching the Gospel of Jesus as faithfully and as earnestly as possible. In some villages the people seemed very timid, especially the children. By making known the express object of our visit and by friendly conversation, we have in many cases won their confidence and affection. God is with us in this great work of carrying the Gospel to these perishing crowds.

My food, while out, is most simple. Fowls, eggs and meat are out of the question and cannot be obtained. Wheat, dhal and rice are our chief support, and an ordinary cart my home by day and night. I assure you I enjoy the touring and work immensely. I have often said to Jesus while alone, "Jesus, I love thee."

I am beginning to see more and more my great need of the Holy Spirit's guidance. The work before our mission here is prodigious. What are we before these teeming crowds, but weakness itself. We need special preparation for this work. O Lord, give victory!

What beautiful people do we meet with in the villages: their habits are so simple: many of them are well dressed, and their children have splendid health.

Our first village campaign in Digaris, Korkalong, Bhowdiya, Panjirah and Bhoregaon has already been reported. In our second tour we visited Sirpúr, Rampurá Jámbli, Bargáon, Tigaria, Bhomangaon, Lárupúr, Lohári, Beriyá, Jeshwari and Rúdhi and ministered to 742 men, 167 women and 445 children. How delighted the majority of the people were with our visit. Many hung upon our lips as we sung, read, preached and prayed.

On the afternoon of Tuesday last, the 2nd inst., we set out on our third tour. We soon got on to Bandáriya. Bálá patel received us most kindly; and after a refreshing drink of water at his hands, we proceeded with the King's business. Oh! what a crowd turned out at this place. Men, women and children listened attentively. Not in any other village we have up to date visited did the women muster so strong as at this. Immediately after the service for adults we turned to the children who with great pleasure and surprising quickness learnt the first lesson in Mudge's catechism, and clapped hands loudly as we sang the chorus "Yisuh Masih, merá práná bachaiya."

That same evening we pushed on to Kittiyán Josí, which was not reached without difficulty. This village is situated on the banks of a river infested with alligators, not fordable in the direction we first approached it. Some of our party lost their way and did not reach Camp till after night-fall. Náná patel saw that we were made comfortable: he with seven other men, while dinner was preparing, listened to the precious words of life. One of the leading villagers said he had heard of our visits to other villages, and was anxious to hear me sing. The following morning we entered the village and had a good time with the inhabitants. From the audience a man said, "if you make us all Christians, what would become of our work?" I said, "your giving your heart to Christ need not interfere with your work, don't give it up, but stick to it."

Our attention was them directed to Kájá Kherí, a small village not far distant from Kittiyan, Josí, which we reached at 10 A. M., on Wednesday, the third inst. Most of the villagers were away ploughing their fields. I wish here to remark that the best time to secure a large attendance in village work is between 4 and 10 P. M. A very old man wanted to know why he was sent for; and on our explaining the object of our visit, and our sending for him he said, "he was an old man, and therefore ought to be excused." We remarked, as he was leaving the audience that he had all the more need to listen to God's Word. Here we gave away some religious literature.

After work here we rode through the burning sun to Karki. The patel of this village resides at the Native city of Khandwa. After due notice we called at the village between 3 and 4 p. m., Wednesday, but with all our music and singing could not get a large attendance out. The people seemed to be very timid: men, women and children stood at a distance at the corners of the streets. I beckoned to some boys to approach but they beckoned back and held their position.

As the sun was setting we rode into Eplong and Deplong. These two villages are situated within a stone's throw of each other with a river between. As we entered Eplong a great crowd followed us, and as there was no suitable camping ground there we crossed the almost dry river and encamped near the dharmsala of Deplong. As I rode in, the people were about to run away, but some who came on from Eplong told them to hold their ground. While our men were making arrangements for dinner the women with dressed dolls called "mata" on their heads went to and from the river dancing wildly and rending the air with their songs in praise of "Devi;" thus demonstrating their gratitude for the harvest reaped, and asking the goddess to give prosperity in the current year. The two villages were resonant with song. Devi's business was over before 8 p. m. While "Devi" was being honored, the Kotwal spread the news of our arrival, and the "Jalsa" (meeting) at the dharmsala at 9 p. m. We hurried through our dinner and soon ministered to the crowd. While many were wrapped in their mid-night slumbers, we sang, read, preached to and prayed for earnest listeners. It was indeed difficult to get some of the people away. We gave away here large quantities of religious literature, and a few Gospel portions. There were also a few Mahomedans present, who listened very attentively to the Gospel: one of them remarked, when I said to the crowd, "Go home and get to bed as you have work on the morrow," that "work is an every day business but not your coming and speaking God's word." Many individuals were earnestly talked to after the service. The pandit and school-master of the village carried away a large supply of tracts and a Gospel each. A villager of a distant village (Timrí) asked for and received a gospel portion. One of my native workers talked to a few men about Christ till one in the morning.

A young Rajput, by name Sigdar, the son of the patel at Roshnar, a village about 8 miles distant from Khandwa was present at the gathering at Deplong and asked us to visit his village, stating that his people would be glad to hear us. We hope soon to respond to this invitation.

On Thursday morning we re-crossed the river and preached the Gospel by the river-side to some of the inhabitants of Eplong. This done, we returned to Deplong and inspected the village school there under the supervision of a young brahmin. The children were examined but did'nt give satisfaction. We soon drilled them in the first lesson of Mudge's Catechism, and a little bhajan singing, and then gave each scholar a copy of the Hindi illustrated paper published at Lucknow called "Bal hithkarak patrika." The school-master and patel of the village accompanied us a short distance outside the village: they seemed very thankful for our visit to and interest in the village. The Kotwal accompanied us the whole journey from Deplong to Mortad, which is about eight miles from Khandwa. In this village there are Rajputs, Brahmins Gonds, Ballahis and Bhils. The Kotwal of the village gave the inhabitants due notice of our arrival and intention to address them at the dharmsala. The blowing of the barber's horn brought over 300 together. We had a grand time. Many brahmins earnestly listened to the Gospel. While the people were giving us their rapt attention, a report of a bull having fallen into a well, created quite a stir, and the congregation was breaking up, when we explained to them it would be all right; and a few men would do the needful. Here we distributed a large quantity of tracts after drilling the children in the Catechism (1st lesson). Finishing our work here, we pressed on to Singote, a village 2½ miles distant from Mortad and 10 miles from Khandwa, which we reached about 7 P. M. We sent word to the Singotís that we would meet them at the dharmsala at 8-30 P. M. The Banya of the village brought me a cushioned chair to sit upon and listened most attentively with others to the sound of Jesus' name. To the readers in this village, I did not fail to give religious literature.

Early on the morning of Friday the 5th inst. before the birds began to sing, while it was yet dark, we made for home. After a ride of three miles we passed through Luchora and Gonhara and addressed a few people, and then a long ride for home. Thank God for all His mercies to us.

The following statistics show the number who heard the Gospel in our last tour:—

Village.	Men.	Women.	Children.	Total.
Bandariya	125	50	100	275
Kittiyan Josi	22	6	11	39
Kaja Kheri	10	3	4	17
Karki.....	31	3	12	46
Deplong	75	0	32	107
Eplong	36	10	30	76
Mortal	200	25	125	350
Singote	75	0	25	100
			Grand total	1,010

T. E. F. MORTON.
Missionary,
M. E. Mission.

Khandwa, C. P.
9th April 1889.

P. S.—The prayers of the readers of the *Guardian* are asked for our work, also 100 Rs. to enable us to purchase a pair of bullocks and a country cart.

Correspondence.

THE PROGRESS OF SCIENCE

DEPENDENT UPON THE BIBLE.

To the Editor of the "Bombay Guardian."

DEAR SIR,—At the latest meeting of the Victoria Institute of Great Britain, the fact was insisted upon that the broad principles on which genuine scientific research can alone be conducted are found nowhere else than in the pages of the Bible. The President of the Royal Society of Great Britain, the greatest scientific association in the world, was in the chair. He is an earnest Christian man. I once had the pleasure of listening to him give an address, in which he emphatically stated, that a childlike willingness to learn from Christ was the only way to discover spiritual truth.

The President of the New South Wales Royal Society read a paper at this meeting in which he enforced the fact that the first chapter of Genesis is a grand picture in bold outline of what took place in Creation; and, while the text-books of science had been continually changing during the last thirty years, this picture remained true for all time. Sir William Dawson, the late president of the British Association, and the greatest geologist of the day, conducts all his scientific investigations from the standpoint of the first chapter of Genesis, and all solid scientific work has been conducted on those lines and those lines alone. The discoveries of Professor Huxley in Biology have confirmed the fact that life was created as the first chapter of Genesis says, and not evolved from dead matter, as some theoretical quacks allege. It must be recorded, however, that Professor Huxley's discoveries in this matter required no great depth of intellectual cleverness. An ordinary school boy, with plenty of time and a

first-class microscope, could have done exactly that which Prof. Huxley did.

The real reason why some men try to explain away Creation, is because they hate the presence of God which the fact of Creation indicates. Those who have been brought into that Presence by the blood of Christ, *exult* in the fact that all the glories of nature around them are the handiwork of their Father.

Yours faithfully,

A CONSTANT READER.

SELF-SEARCHING.

The newspapers the other day told us that "*the Searches Bill was advanced a stage.*" We are glad to hear that anything has been advanced in a Parliament which is degraded by obstructionists: but what the Bill may be this deponent sayeth not. Yet this is sure, that we have each need, not only to pass such a Bill, but to carry it out. May be, because *we* are slow in so doing we are brought into more trials. *God* hath undertaken this work in answer to our prayer, "Search me, O God!" Did we know what we asked for? Those pains, those depressions, those losses and crosses. Were these black horses sent to bring with them, as in chariots of iron, "deep searchings of heart"? It is highly probable, and it would be our wisdom and our relief, if we more voluntarily set about heart-searchings, and as the practical result, put away every evil thing.

PASSENGERS ARRIVED.

Per P. & O. Str. *Peshawar* April 8th.

From London—Col, Mrs. and Miss, Prendergast and two infants Mr F N Wright Miss Stanborough Mr R Henderson Mr P Hall Miss L Hall Mr and Mrs Cowmeadow Miss Lawrence Mrs Dene Mr Westland Mr Henderson Miss Swales Mrs Phillips and Mr Harris.

From Brindisi—Capt Hadow Mrs Begbie Mr Vans Agnew Mr G L Chambers Mr J Meredith Mr W Hamilton Mr C H Fenwick Col Dene Mr Reeve Mr and Mrs Brodie Mr J Arrowsmith Mr Stenzer Mr Mantel Revd and Mrs Cobbold and Mr A N C Weaver.

From Aden—Mr C Yardley.

PASSENGERS SAILED.

Per P. & O. Str. *Siam* April 12th.

For London—Miss Hall Mr P H Hall Mr Percy Flower Mr J Harris Mr and Mrs Hamblyn Borrer Mr Lewis and child Mr Cox Mrs Jones and Mr Bootless.

For Brindisi—Mr and Mrs Flower Miss Flower Mrs Cox and infant Colonel Channer Dr H B Brady Mr Duffus Mr O Stack Mr J L Symons Mr J Russell Mr Upperton Mr Roberts Mr W A Baker and Mr F Cohen.

For Marseilles—Mr and Mrs Bright and two children Mr and Mrs Carstairs and child Mr T Inglis Mr H F Leonard Colonel Thuillier Mr Milne Mr W H Spratt Mr Dickinson Mdle Merley Miss Harrison and Mr Mirza Hussain Shariff.

For Aden—Mr and Mr Walsh Norton and Mr Devenish.

Domestic Occurrence.

TRANSFORMED.

GUDEKAR—On the 5th of April, 1889, at 5-15 p. m. in the New Market Buildings, Trinity Church Street, Bombay; Cyril, the beloved son of Mr. and Mrs. Anandrao Ramkrishna Gudekar of the Money School, C. M. S. Aged 10 months. "Of such is the Kingdom of heaven.

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Mrs, Sedgwick. 30 January 1889.....	2	10	10

CHANGE OF ADDRESS.

SPECIAL NOTICE TO CORRESPONDENTS, EXCHANGES, AND OUR FRIENDS GENERALLY.

The Anglo-Vernacular Press and "Bombay Guardian" Printing Works, are now **entirely removed** from the old premises at Two Tanks, to the new, at foot of Grant Road Bridge, and Mr. Sumant Vishnu has no longer any interest in the business. All postal communications should be addressed—Manager,

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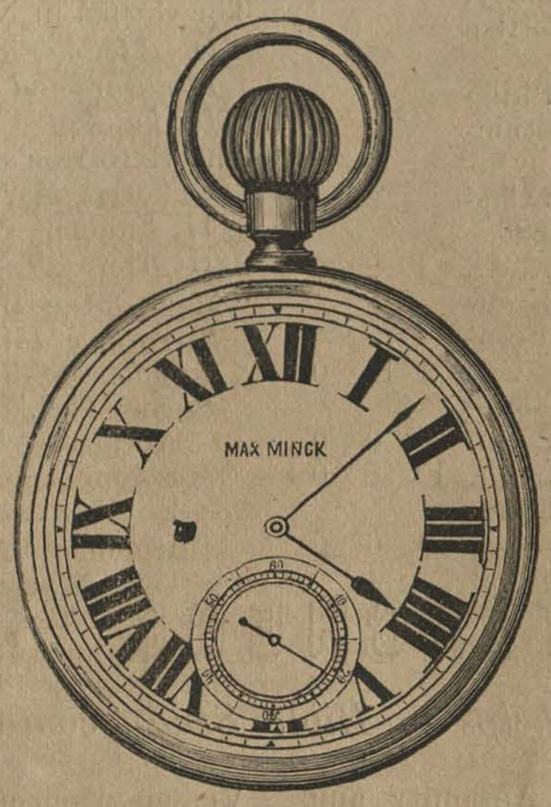

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